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of logic to show how the attempt, which was legally powerless from the first, and has become practically powerless at last, has had the effect, not only to change the political relations of the State to the United States, but to subvert the constitution and laws of the State itself, — so that even the loyal people there are deprived of all the political and legal rights which they held under the constitution and laws of the State.

The righteous, successful revolution by which the people of the Colonies threw off their allegiance to Great Britain did not change the local laws. Clearly, if the attempt had been unsuccessful, it would not have abrogated the laws respecting the domestic relations, — not even those which governed the “peculiar institution,” which then existed in all the Colonies. If it shall be found, on the suppression of the rebellion, that there are not loyal citizens enough in any State to uphold a State government, with the aid of the United States, then a new case will be presented, which may, from necessity, require an extraordinary remedy. In the mean time, it is to be hoped that disloyalty will not become more general by reason of threats of conquest, or by propositions that the United States shall become *administrator de bonis non* of the seceding States. One description of treason against the United States consists “in adhering to their enemies, giving them aid and comfort.” Mr. Conway and Mr. Sumner have given the “aid and comfort.” Had they sent in their *adhesion* at the same time, they would have done the Union much less mischief.

ART. IX. — *Memorial Volume of the First Fifty Years of the American Board of Commissioners for Foreign Missions.* Fifth Edition. Boston. 1862. 8vo. pp. 464.

THE institution whose Jubilee this volume commemorates was one of those providential institutions which are not made, but grow, — are not formed in accordance with any antecedent plan or theory, but shaped by the work that they find to do. This mode of development is an essential condition of success.

Had a body of enterprising Christian philanthropists, fired with the hope of the world's regeneration, assembled in 1810, and established an extensive, ambitious organization, sending emissaries through the churches to arouse zeal and collect funds, and proclaiming a grand crusade against heathenism, the flourish of trumpets that heralded their undertaking would hardly have died away before it was dishonored and abandoned. But in this case the organization was modestly framed to meet an exigency which justly assumed the form of a divine mandate. Of an incredulous world it hardly obtained "leave to be." It enlarged its proportions only as its work and the means of performing it accumulated upon its hands. It grew from within outward, claiming increased confidence and subsidies by meeting the trust already reposed in it, and by using to the best advantage the funds already in its treasury. It has become the most noble charity in our land, simply because it has given so full proof of its efficiency as to refute scepticism, disarm opposition, and conciliate lukewarmness.

The virtual author of this association was Samuel J. Mills, who was graduated at Williams College in 1809. He had "overheard his mother say, that she had devoted him to the service of God as a missionary." Impressed with this remembrance, he formed with four fellow-students an association, in which they pledged themselves personally to this work. He retained the holy purpose when he became a member of the Andover Theological Seminary, and in the first year of his novitiate he entered, with Newell, Judson, Nott, and Hall, into an association similar to that of Williams College. They offered themselves as missionaries to the General Association of Massachusetts, and the American Board was instituted to enable them to enter upon their work. Rev. Drs. Spring and Worcester were the fathers of the infant organization. What it was at the outset, and what it has effected, may be best seen from the following summary in Dr. Hopkins's Semi-centennial Discourse.

"At its first meeting but five persons were present, and at its second but seven. Its receipts, the first year, were but a thousand dollars. Now its meetings are like the going up of the tribes to Jerusalem; and its annual receipts are three hundred and fifty thousand dollars. Then it had no missions, and it was not known that any heathen country

would be open to them. Now its mission stations belt the globe, so that the sun does not set upon them, and the whole world is open. It has collected and disbursed, with no loss from defalcation, and no suspicion of dishonesty, more than eight millions of dollars. It has sent out four hundred and fifteen ordained missionaries, and eight hundred and forty-three not ordained; in all, twelve hundred and fifty-eight. These have established thirty-nine distinct missions, of which twenty-two now remain in connection with the Board; with two hundred and sixty-nine stations and out-stations, employing four hundred and fifty-eight native helpers, preachers, and pastors, not including teachers. They have formed one hundred and forty-nine churches, have gathered at least fifty-five thousand church members, of whom more than twenty thousand are now in connection with its churches. It has under its care three hundred and sixty-nine seminaries and schools, and in them more than ten thousand children. It has printed more than a thousand millions of pages, in forty different languages. It has reduced eighteen languages to writing, thus forming the germs of a new literature. It has raised a nation from the lowest forms of heathenism to a Christian civilization, so that a larger proportion of its people can read than in New England. It has done more to extend and to diffuse in this land a knowledge of different countries and people, than any or all other agencies, and the reaction upon the churches of this foreign work has been invaluable." — pp. 16, 17.

Greatly to the embarrassment and sorrow of its projectors, but to their subsequent joy and gratitude, a double seed, with the elements of a divergent growth, was planted at the very outset. Two of the first missionaries of the Board became Baptists on their way to India. An appeal was thus made to another numerous and powerful body of Christians to sustain their new-born brethren in the work to which they had consecrated themselves. Thence originated the Baptist Missionary Union, whose history runs along with that of its elder sister in letters of light, illustrated by the Christian heroism of Judson and the noble women who successively bore the cross at his side, by the gentleness and courage, the incredible endurance and triumphant death of Boardman, and by numerous other honored names which formed the subject of one of our papers in an earlier volume of this journal.

We do not propose to enter into the history of the American Board. The volume before us could be abridged within our

proposed limits only by reducing it to a dry digest of names, dates, and statistics. We hope that it will be read in its entirety by all who are interested in its subject. It has been compiled with the utmost care and skill by Dr. Anderson, who has been identified with the Board from 1824 till the present day, and has been for thirty years its Corresponding Secretary. We trust that the time may yet be far distant when our successors will record in full his manifold services, primarily to the cause of his Divine Master among the unevangelized, but *pari passu* to good letters, sound learning, and liberal Christian fellowship. His narrative style is perspicuous and fluent, swelling in genial fervor with the greatness of its theme, digressing gracefully for the discussion of such points as crave argumentative treatment, and presenting the entire subject of missions in the most attractive form to all who love the Gospel or their race.

The quiescence from which the churches of our land were roused by the formation of this Board was an utterly unchristian state. The legitimate Gospel can have no statics, but only dynamics, so long as there remains a nation or a soul not under its influence. It is in its Founder's purpose an unrestingly aggressive force. The church that makes of itself a close corporation, and furnishes the means of religious nurture only to its pew-holders,—its members bringing their own shallow cups to the fountain of salvation, and never proffering a draught to a thirsty outside brother,—has no title to be regarded as a church of Christ. The prime law of our religion is diffusive love; love imparts what it most prizes; and he can know little of the blessedness of Christian faith and hope who yearns not to make his fellow-men partakers of that blessedness. Yet, in the discussion upon the charter of the Board in the Senate of Massachusetts, it was gravely opposed on the ground “that it was designed to afford the means of exporting religion, whereas there was none to spare from among ourselves.” It was well rejoined by the late venerable Judge White, “that religion was a commodity of which the more we exported the more we had remaining.” Thus did it prove on experiment. The missionary enterprise returned its priceless revenue of vitalizing and fertilizing energy to its supporters

long before its direct effects were conspicuous. Philanthropy thenceforth became, not the prerogative of a few, but the law of the whole Church. The spirit which first went forth for the victims of Hindoo and Burman superstition was not slow in detecting heathenism at home. The various classes of the unprivileged were sought out, and brought under appropriate means of instruction or reformation. Seamen, prisoners, slaves, the poor of our great cities, the dwellers in frontier settlements, neglected children, profligate women, — all were gradually taken into the scope of Christian charity, and there now remains hardly a body of worshippers which has not some one or more of these great causes among its foremost objects of interest, and either of organized action or of informal co-operation. These statements apply not to one denomination, but to all. True, the cause of foreign missions depends chiefly on two or three of our largest religious bodies. Of the others, some lack the requisite means; some have not a sufficiently close cohesion to make combined effort on an extended field practicable; while others are doubtful of the permanent results of such labors, so long as they are liable to be thwarted and neutralized by the vices of civilization that follow on every track on which intercourse is opened. But where the action has not been aided or emulated, the reaction has been profoundly felt, and the sects and the serious Christian believers that are doing little or nothing for the extension of the area of Christendom confess only the stronger obligation to aid in making the existing Christendom more worthy of its name.

Meanwhile, we cannot overestimate the power of character which has grown out of the missionary work. It has brought back the heroic age of the Church, and has placed before the world such illustrious examples and verifications of the effective power of the Gospel as had hardly been witnessed since the Apostles passed on to their reward. The contributions thus made to the store of religious biography are invaluable, and, next to the life of the all-perfect Author and Finisher of our faith, there is no instrumentality for the creation and growth of personal piety to be compared with this. Our older readers will remember the intense enthusiasm aroused, and the earnest impulses given, by the Memoir of Harriet Newell, the

wife of one of the first band of missionaries, who died at the Isle of France at the age of nineteen. Eminently endowed by nature and by grace, fitted as few women have been for the most arduous of all services to her kind, she undoubtedly effected more for the cause of missions and of Christ by her death, than she could have effected by the longest life. The consecration of her girlhood in its budding promise commended the work to universal Christian sympathy; while the beautiful traits of her character—the strong and brave heart with the tenderness, modesty, and refinement of the true woman, all intensified and glorified by the martyr-spirit, and tested by exposures and sufferings which, though since exceeded, then had no precedent or parallel—were a felt demonstration of the faith that energized and the hope that gladdened her. This was but the first of a long and precious series of life-records,—Dr. Anderson enumerates more than forty,—of which there is not one that has not had its Divine mission in rebuking scepticism, awakening conviction, urging Christians to a more devoted life, and inspiring new and more vigorous endeavors for the growth of religion in the world. In our own pages, we have had within the last few years no more fruitful or profitable themes than the Lives of Judson and Stoddard,—the former in every dimension one of the greatest men of his age, arrested in early infidelity by an agency hardly less signal than the miracle which converted Paul from a persecutor to an apostle, and thenceforth devoting the fire of genius, the powers of a giant intellect, and the wealth of profound erudition, with a singleness of purpose seldom equalled, never surpassed, to the diffusion of the Gospel,—the latter peculiarly fitted to adorn the highest places of literary culture, rejecting the most flattering and honorable overtures, that he might wear his life out in untold privation and sacrifice among the mountains of Persia. Such men do not live or die to themselves. They reproduce something of their own likeness, not alone on the arduous paths they trod, but in unnumbered homes and quiet walks of duty, in humble scenes, in the susceptible hearts of children, in our colleges, in our rural parsonages, and wherever is a chord that can vibrate at the touch of what is most noble, generous, and holy.

In connection with this department of our subject, we ought not to forget the biographies of the deceased Corresponding Secretaries of the Board, of whom four have been commemorated in volumes, and a fifth in the pages of the *Missionary Herald*. These were all marked men, closely identified with their work, bringing to it strong minds and fervent hearts, and taking into their characters the heroic elements with which it is fraught. The first of these was Rev. Dr. Samuel Worcester, a pioneer in the cause, whose prescient mind saw in its very inception its destined triumph, and whose plastic and organizing ability was second to no agency in its early success and rapid growth. Though a keen controversialist, he was pre-eminently “a man of the beatitudes,” uniting with the hardest features of character — a strenuous purpose and an indomitable will — all the amenities of the Christian gentleman. In his declining health, he sought renewed strength where most men in his condition would have expected only a grave, among the Cherokee Indian tribe, where a flourishing mission had been established. He attained his goal, witnessed the achievements of Christian civilization among the rude aborigines, mingled his last prayers with those of the missionaries and their converts, and sank to his rest in the forest, where, through his instrumentality, already “instead of the thorn was the fir-tree, instead of the brier the myrtle.”

Jeremiah Evarts, a lawyer by profession, succeeded him, and after ten years of earnest and exhausting toil died, like his predecessor, on a journey undertaken too late to repair the waste of an overtasked body and mind. Dr. Anderson justly, if not with too guarded panegyric, says of him : —

“He had a mind and a heart that made him a prince in the domain of intellect and of goodness. He was far-seeing, cautious, earnest, firm, conciliatory, — everything, in short, to render him an eminently suitable person to conduct one of the grandest of human enterprises. His memorial is in the record of his wise plans successfully carried out, of his untiring labors cheerfully performed, of his manifold sacrifices patiently submitted to, and of the joy unspeakable and full of glory that filled his soul while the gate of heaven was opening to receive him.” — p. 125.

Rev. Elias Cornelius, D. D., was appointed Mr. Evarts's successor, but died — also at a distance from his home — before he had assumed the active duties of his office. He had, however, at an earlier period served as an agent of the Board among the Indians in the Southwest, and had been largely instrumental in arrangements designed to promote those arts of civilization without which there may be sporadic cases of conversion from heathenism, but no permanent and transmissible Christian institutions. He was a man of rare powers and graces, beloved as a pastor, eloquent as a preacher, of rich and varied culture, of singular executive ability, and of ardent and consistent piety.

The work of the Board had so increased as to demand a division of labor, and Rev. Benjamin B. Wisner, D. D., was chosen one of three Corresponding Secretaries in 1832. His character is well sketched by Dr. Anderson.

“Dr. Wisner had the rarest qualifications for a secretaryship in a great missionary institution. His spirit, naturally somewhat overbearing, had been softened by a partial failure of health and pastoral trials. Cheerful, social, rejoicing in the usefulness of his associates and of all about him, his fine conversational powers made him a most agreeable companion. His public spirit made him ready for every good work; and such was his love for work, that he seemed never to grow weary in well-doing. He did everything promptly and thoroughly, and little things and great things equally well; not with eye-service, or to have glory of men, but because he loved to be doing good, and because nature and grace made him happy in doing with his might what his hand found to do. So it was always and everywhere; and this made him the man for committees and sub-committees, on which he was generally to be found, when work was to be done trenching largely upon the hours usually appropriated to rest and sleep. He was a model of a business man — wakeful, cheerful, collected, judicious, laborious, devoted, disinterested. It was no mere official interest he had in his duties. The public welfare was his own. He felt a responsibility for the course of events. His heart was in the great cause of missions — in every part of it.

“His forte was executive. But he had great power also in debate in deliberative bodies. As a writer, he did not readily adapt himself to the popular mind. There was a lack of fancy and imagination, of the discursive and illustrative power, and of flow in thought and style

—defects that may have been owing to some infelicity in the manner of his education. But, as an extemporaneous debater, he would have commanded attention on the floor of either House of Congress. At the very outset of the discussion, he seemed to have an intuitive perception of the leading points, in their natural relations and order, and to be at once prepared for a logical, instructive, convincing argument. This always gave him influence in deliberative bodies, where his tact and ability seemed never to be at fault.

“His mental powers came early to maturity; and comparing his labors and influence with those of other men, he needed not threescore years and ten to stand with the more favored men in the impression made upon his age. Yet his early death has ever seemed among the greater mysteries of God’s holy providence.” — pp. 217, 218.

Dr. Wisner was succeeded by Rev. William Jessup Armstrong, D. D., who lost his life in the wreck of the steamer *Atlantic* in 1846. In the fearful scene from which he was translated he moved among his companions, calmly and trustingly, with words of consolation and hope; as the crisis approached, his fellow-passengers crowded around him, “because,” said one, “it seemed safer to be near so good a man”; and, as he was swept into the sea, he gave utterance to his “perfect confidence in the wisdom and goodness of Him who doeth all things well.”

These men were, indeed, selected for their offices because they were men of eminent powers, large influence, and surpassing excellence. But it is not too much to say that it was the missionary cause that made them fit to conduct it, that they were educated for their office by the momentous interests which that office gave into their charge, and that thus alone were they raised from the rank and file of well-to-do Christians to the foremost places in the sacramental host. With Dr. Worcester, indeed, there is reason to believe that the world-embracing plan had an independent origin, though not prior to the Williams College union; — it would appear that he had meditated and talked of it before he had listened to the appeal of Mills and his companions. We cannot doubt that his soul was enlarged and exalted by the great thought, and that his whole life flowed ever after in a fuller current of religious emotion, energy, and efficiency. His successors were

not chosen for their work, but made by it. They were put into their office, because they had previously devoted themselves with ardor, wisdom, and distinguished success to other departments of the service, or had manifested a profound and fruitful interest in it. We are led to similar reflections on looking over the lists of the various office-bearers and the corporate members of the Board. We find among them a large number of the very men whose characters would denote, not mere Christian culture, but the operation of the strongest forces which our religion can bring to bear upon the human soul,—men whose lives must needs have been formed under the overmastering influence of some great religious idea, toward which they have reached on and up, till the extensor muscles of the spiritual man have gained preternatural vigor, and the apprehensive faculties have acquired a superlative aptness, keenness, and precision as to all things human and divine. Nor let it be thought that we are pursuing a mere fancy. In all departments of life men are thus trained and developed. They elect their spheres of thought and action, and then are enlarged, dwarfed, or rounded to the measure they have chosen. The natively great thus become small, and the natively small, great. The American Revolution shaped the men who controlled its movement. Paltry party politics shape after a widely different type the men who seem their masters and mystagogues. Why should not the noblest conception which can enter the human soul, the most godlike service which can be rendered by human wisdom and charity, equally give tone to life and character?

We have devoted as much of our space as we can now afford to the biographical literature of missions, yet have conveyed to those who are not familiar with it but a faint idea of its affluence. To pass to another department, the American pulpit has given utterance to no eloquence surpassing that which has been called forth on the various occasions presented by the exigencies of this enterprise, in anniversary, ordination, and funeral sermons. Dr. Wayland's Sermon on the Moral Dignity of the Missionary Enterprise remains unequalled for grandeur of thought and style. Its periods roll on as if fraught full with the glory of a regenerated world. It sent a

glow of zeal and joy through the Christian hearts of the land, and, if we remember aright, was reproduced in other tongues, and wellnigh made the circuit of the globe. Similar in strain, and striking every vein of feeling that could have its pulses quickened by the theme, have been the numerous discourses of which we have a list in the volume before us. Dr. Hopkins's Semi-Centennial Discourse is stamped with the massive features of his intellect,—not artistically wrought, but displaying a wonderful compression of narrative, argument, and emotion, most forcefully combined and interfused, and falling upon the reader as in his energetic utterance it must have fallen upon the hearer, with an absolutely irresistible weight of conviction. We quote the closing paragraphs.

“What the precise blending is to be of those two great elements of change, tendencies and personal interposition, or how long the unchecked current of tendencies is to run, it is not for us to say. God makes haste slowly. The bud is formed, and then winter intervenes. The baffled spring lingers. According to geology, the days were long while tendencies did their tardy work of upheavings and deposits. For four thousand years the ages were in preparation for the coming of Christ. But at length God said, ‘Let us make man’; at length ‘the Desire of all nations’ came. Personality asserted a visible supremacy, tendencies were seen to be flexible to will, and special interposition reached its high-water mark, up to the present time.

“But we now wait for another and broader movement. We think that prophecy and converging tendencies both indicate that we are nearing, and rapidly too, a point from which a new epoch is to open. As at the coming of Christ there were musings and forebodings, and the quickened sense caught presage of coming change, so it is now. The very air is full of its voices. The fig-tree puts forth leaves. For the first time since the dispersion of men, is the world waking up to the consciousness of itself as one whole. Hardly yet do we comprehend fully the great thought of the Master, that ‘the field is the world.’ In their early dispersions, men diverged as upon a plain. That plain they now find to be a globe, upon which divergence becomes approximation and ultimate unity. The circuit of that globe, with every continent, and island, and ocean that it rolls up to the sunlight, or buries in its shadow, is now known; and this it is that we are to conquer for Christ. How wide the field, compared with that of primi-

tive missions! How wide the work now, compared with it then! Never before was there such a theatre for the action of moral forces; never before were there such forces to act; or such subordination of nature to them, giving them new facilities, and instruments of mightiest power; and never before were these forces taking their positions, and mustering themselves in such relations, as now. The old issues and spectres of fear are passing. The papacy is reeling; the crescent is waning; idolatry is tottering; infidelity is shifting its ground and hesitating; the masses are upheaving. The power of those great principles of liberty and equality, which *are* Christ's Gospel on its human side, is beneath them, like that of the earthquake, and oppression and slavery are seeing the handwriting upon the wall, and the joints of their loins are being loosed. And Christians are praying and giving, and when the cry comes for special help they hear it; and there is joy and thanksgiving in ten thousand hearts this night that they do; and the battalions in the great army are nearing each other, and the shout of each becomes more distinct in the camp of the other; and to-night we lift *our* shout, and hold forth the hand of fellowship in this work to all who love the Lord Jesus. And more than all, the Spirit of God is poured out, and revivals are extending, and these showers of divine grace so descend as to show what 'the great rain of his strength' may be. Now the field rounds itself out into some proportion to the love of God in sending his Son; now that achievement comes up into its place for which the mighty energies that have been perverted in war and worldliness were intended; now we see the full contrast between the solitary Sufferer upon Calvary and his work; and looking upon him and upon it, we say, Yes, thou Man of sorrows, thorn-crowned and buffeted, it shall all be thine. He 'shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.' Looking upon him and upon it, we join our voice to that of the heavenly host, saying, 'Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.'

"Brethren, we rejoice that we live in this day, and may have a part in this work. It is not for us 'to know the times or the seasons, which the Father hath put in his own power.' It is not for the husbandman to bring on the summer. It is for him to sow and plant, and wait the movement of the heavens. So let us, so let every Christian, go forth—weeping if need be—bearing precious seed; let us sow beside all waters; let *us* see that there shall be the handful of corn upon the top of every mountain, and *God* will see that 'the fruit thereof shall shake like Lebanon.'" — pp. 34 – 36.

Its services to learning and science merit especial commemoration in treating of the missionary enterprise. In philology and in descriptive and physical geography more has been effected within the last half-century by this agency than by all others, and in our own country the contributions of the missionaries of the American Board to these branches of knowledge have borne to other researches and discoveries a proportion which it would be impossible to estimate, and which, could it be stated in figures, would seem almost mythical. The mere scholar may gratify his taste and win his desired meed of fame by manipulating pre-existing materials, by editing a new text of a well-known author, or propounding a new theory for familiar facts, or making a generalization which simplifies a science without adding to its contents; while the missionary must lay the foundation of his work, for the most part, by learning what civilized man had not learned before. The scene of his labors is, we will suppose, some previously unexplored region of Asia or Africa. He must first select a base line for his spiritual triangulation. He must measure the whole field over which his operations are to extend. He must ascertain the position of its mountain chains, the course of its rivers, the trend of its coast, the directions in which it is permeable. He must warily stretch his cordons of communication through its whole length and breadth. In the absence of great thoroughfares and established modes of intercourse, he must obtain all his bearings with scientific accuracy. A thoroughly constructed map is an almost inevitable result of his exploration. Then he must acquire the language of the natives. He has no grammar or vocabulary, probably no conventional written signs for his guidance. Slowly and tentatively he must ascertain the names of familiar objects, then the inflections of words, the particles, the syntax. In his careful and measured synthesis, he must embrace all that constitutes the conventional grammar of the tongue, before he can utter his message or commence the labor of translation. Meanwhile, he has the yearning of a solitary man for communion with his kind, the profounder yearning of a Christian soul to utter the Word of light and life to the benighted and the dying. Under this mighty impulse, the seemingly hope-

less work grows and glows. The barbarous jargon is mastered. Its sounds, which he learned to articulate only by painful torture of the vocal organs, are reduced to alphabetic expression. The Saviour's words are committed in their strange garb to the mission press. A vocabulary follows. A new language is given to the learned world, to be analyzed, classified, traced to its analogues in other tongues, and fused into the still fluent and Protean science of linguistics.

At the same time, our missionary must enter on a still more intricate department of research, — the human, moral, spiritual geography of the province which he is to annex to Christendom. He must ascertain the past and present of the race, if he would shape its future. Custom, tradition, faith, ritual, government, domestic life, — in all these are instrumentalities which he must use, or obstacles which he must surmount, or vices which he must cure. He can afford to remain ignorant of nothing that can be known. His are not the cursory observations, the sweeping inductions, the gratuitous inferences, of the mere traveller, nor yet the partial, one-idea investigations of the scientific explorer. He associates himself with the home-life of those who will give him entrance. He is with the suffering and the dying. His superior knowledge and skill are resorted to in emergencies of peril. As soon as he can win a convert to his religion, he has gained an avenue through which he can penetrate into mysteries else sealed; and as his band of believers grows, he is brought into familiar conversance with a new phase of humanity. His materials are embodied in his periodical reports, or they accumulate in his hands till he can furnish his volume or volumes of descriptions and experiences; and in either form they become a rich repertory of authentic facts in ethnology, available equally for the purposes of science, enterprise, and philanthropy.

Yet more, the missionary can hardly fail to render services of the last importance in that science of so vast moment and so vague dimensions, for which our own age has coined the appropriate term *humanics*. In modern civilized society, it is almost impossible so to eliminate the accidental and variable in man's condition from the innate and indestructible elements of his nature, as to determine the ultimate facts with

regard to his constitution, capacities, and intuitions. An over-estimate of these is fatal in practice ; for it leads to the ignoring and disallowing of those reputedly divine means of culture which promise to supplement the deficiencies of nature. On the other hand, an unduly low estimate of man as he is in himself creates the expectation of, and cherishes the belief in, the perpetual intrusion of supernatural agents upon the sphere of human action, and nurses enfeebling and baneful superstitions. The former is the tendency of our time ; and even a candid consideration of the positive arguments in favor of revelation is superseded, in many minds, by a flattering philosophy of human nature. On the Christian hypothesis, the facts that seem to legitimate this philosophy are easily accounted for. Christian ideas have so pervaded the common thought and feeling of civilized nations, that none can wholly escape their influence ; and many notions, impulses, and sentiments which can be traced to no express teaching, and are therefore deemed the spontaneous outgrowth of the soul, are in fact breathed in from a circumambient atmosphere which, if analyzed, would betray the modifying influence of Christianity. In fine, this element cannot be eliminated in our study of civilized man. Man *plus* Christianity, even though the last exist in too small proportion for the spiritual benefit of the individual, is the compound presented to the philosopher of the nineteenth century. The missionary, on the other hand, has the rare opportunity of contemplating humanity as it is in itself, — of ascertaining what man, left to his own light and strength, can know, and do, and attain. And if the result of his observations be the confirmation of his traditional faith, — the profound conviction that man's nature lacks and needs what a revelation from God alone can supply, — who can reject conclusions based on such premises ? If the naturalism which in so many quarters seeks to supersede the simple faith of our fathers finds no support from the psychological phenomena of heathenism, the irresistible inference is, that its inductions have been drawn from too narrow a range of facts, and are therefore unworthy of reliance.

Still farther, there are various departments of expressly theological science to which the missionaries of our age have

brought large accessions. Their labors are wrought, in great part, among those nations of the East whose manners, habits, and customs have been stereotyped from time immemorial, and among those features of Oriental scenery which are the same now as in the days of Abraham, Isaiah, and Christ. Much of the imagery of the Scriptures needs for its illustration precisely such knowledge as lies on their daily walks. Many transactions recorded in Holy Writ are explained and verified only by such observations as are forced upon their regard. Many modes of thought and turns of expression are made clearly intelligible only by the surviving ideas and idioms of the Eastern nations which fall within the scope of their researches. An intelligent and Christian Asiatic once said to us: "A great deal of the material of your commentaries on the Bible is wholly worthless to me. Things often seem perfectly natural to me which a commentator will waste pages in endeavoring to reconcile with probability." Such being the case, who can estimate the services rendered in the department of Biblical criticism alone by a band of educated men who love the Bible, and whose duties lie among scenes, objects, and people identical with, or closely resembling, those commemorated in the sacred record?

There are also some portions of ecclesiastical history that lie open to the missionary as to no one else. Of the Eastern churches, much more than has ever been written remains unwritten and unknown. But the materials for reproducing what has not yet found record exist in part in tradition, in part in ecclesiastical rites and institutions, and in theological symbols and ideas which have manifestly been transmitted from a remote antiquity. The missionary who seeks to make real the ostensible Christianity of these representatives of the early separatists, must needs enter into their ecclesiastical life, in order to recast it; must become conversant with their ancestral opinions, in order to replace them by better; must learn their traditions, in order to separate from them their admixture of falsity and error. We are to look, then, primarily to this source — and we have already the first-fruits of such an expectation — for effective researches in this large, interesting, and instructive department of the history of the Church, — for

lines of testimony that shall carry us back to the time when primitive Christianity had its pure white light broken into varying hues by refracting media.

Such would be our reasonable anticipations at the hands of missionaries in the various realms of literature and science. How far such expectations have been realized may be ascertained in part from the volume before us, yet only in small part, as missionary associations other than the American Board have rendered similar incidental aid to good letters and substantial knowledge. As regards geography, in every region that has been opened to the curiosity of the present generation, if we except the region of the Amoor, missionaries have been the pioneer explorers. They have penetrated Africa in every direction, and their carefully written and ably illustrated volumes, filled with what they have seen and experienced, and vivified by the humane sentiment which pervades them throughout, stand in strong contrast with the jejune, spiritless sketches of some secular tourists, and the exciting myths and exaggerations of others. Dr. Anderson, in company with Rev. Eli Smith, one of the missionaries of the Board, made the earliest exploration of the Morea and the Greek islands after the establishment of Grecian independence, and the resultant volume was warmly welcomed by the Royal Geographical Society of London, as having made extensive and valuable additions even to what the English had learned of a region so much frequented by their ships of war, and under safer auspices by their men of letters. The researches of the same Rev. Eli Smith and Rev. H. G. O. Dwight (whose recent death by a railroad accident in Vermont, after his escape from unnumbered perils by land, by water, and "among false brethren," has sent a thrill of grief through the country), in Asia Minor, Georgia, and Persia, and among the Nestorian and Chaldean Christians in Oroomiah and Salmas, were published in 1833, and shortly after republished in London, with the highest commendation from the most distinguished authorities. On our own continent, an exploring tour beyond the Rocky Mountains, undertaken by direction of the Board by Rev. Samuel Parker, "first made known a practicable route for a railroad from the Mississippi to the Pacific."

We would here refer briefly to two works of signal merit, which have been reviewed at length in the pages of this journal. Williams's "Middle Kingdom" remains unrivalled as the most full and accurate account of China — its inhabitants, its art, its science, its religion, its philosophy — that has ever been given to the public. Its minuteness and thoroughness are beyond all praise. Rev. D. O. Allen's "India, Ancient and Modern," with an admirable abridgment of the history of India, contains a detailed and exhaustive statement of the present condition of that country, and of the various nationalities, religions, and governments that occupy and divide its soil.

On the geography of Palestine the prime authority, acknowledged as such throughout the learned world, is Robinson's "Biblical Researches," with its invaluable apparatus of maps. Of missionary agency in the production of this work Dr. Anderson makes the following statement : —

"Here it is not improper to claim, as belonging, in an important degree, to this department of the literature of the Board, the great modern authority on the geography of Palestine, Robinson's 'Biblical Researches.' Without the preparations made by the mission at Beirût, and especially by the Rev. Eli Smith, who accompanied Dr. Robinson in his explorations, such a work would have been impossible. To a great extent, the present Arabic names of places mentioned in the Bible are the old Hebrew names, modified according to certain rules which Mr. Smith perfectly understood. With the assistance of well-informed natives, he had prepared a complete list of all the small districts into which Palestine is divided, with their several locations, and lists, nearly perfect, of all the names of places in each of these districts. By means of these lists, every day's work could be planned to the best advantage, as the travellers knew what they could search for with any hope of success, and very nearly where to search for it. Nor was it a slight advantage, that Mr. Smith was perfectly familiar with the language, character, and habits of the people among whom these explorations were to be made, whose aid they often needed, and whose acquiescence in their proceedings was always necessary ; and that he was personally known and esteemed by many of them, and especially by those whose friendly influence was most important. Dr. Robinson, in his published 'Researches,' has fully acknowledged the value of this assistance ; but it requires a better understanding of the circumstances than many readers possess, fully to appreciate the amount of his acknowledgment." — pp. 380, 381.

Of literature illustrative of the Bible, we know of no work so well arranged, so affluent, so equally adapted to the purposes of reference by the scholar and of familiar use by the ordinary reader, as "The Land and the Book," by Rev. W. M. Thompson, who had been for twenty-five years a missionary in Syria and Palestine.

But time fails us for our enumeration. We have given but a few titles among scores that equally deserve our grateful commemoration. We ought not, however, to omit emphatic mention of the "Missionary Herald," a periodical containing reports from all the missionary stations, with accurate statistics embracing every department of knowledge on which the researches of its contributors can throw light. If we were to leave out of thought its prime purpose of enkindling and sustaining zeal in the great work of evangelizing the world, and to regard it solely as a journal for the dissemination of knowledge and the advancement of learning, it would easily hold the first place among the periodicals of the age.

But we have not yet entered upon the most arduous and recondite literary labors performed by these soldiers of the cross. In philology they have accomplished more than all the learned world beside. The publications of the American Board in and concerning foreign languages number already nearly two thousand titles, in nearly forty different tongues. Many of these are translations of the entire Bible. Many are vocabularies and grammars of languages previously unknown to civilized man, and in not a few instances of languages previously unwritten. Who can estimate the amount of patient, intricate, baffling toil involved in these issues of the missionary press! How completely does it distance and throw into the shade the labors of retired scholars, in the shelter of well-stocked libraries, surrounded by reference-books, cheered by the sympathy of men of kindred tastes, and urged on by the anticipated plaudits of the erudite public in all lands! The missionary has no thought of fame; his only impulse — the noblest, indeed, and the mightiest of all — is the desire to save his fellow-men from spiritual death, and to enlarge the empire of Him whose are all souls, and to whom is destined "the kingdom and the dominion under the whole heaven."

We have purposely confined ourselves to the reflex influence of missions on Christendom. We have not time to present the immeasurably larger and more beneficent results that have ensued from their direct action. Nor, indeed, would it be possible by any statement to do them justice. The early history of every mission must almost necessarily be barren of the outward evidences of success. A great work must be wrought out of sight, before any work can appear. Patient and obscure toil must build the coral reef under the waters of superstition and idolatry, before there can be lodgement for soil or seed where Christian philanthropy has resolved that there shall be "a garden of the Lord." It may require a heavier outlay of time and money, zeal and strength, to make the first convert, than to gather in thousands at a later period. While we are writing, our eyes have rested on the statistics of the Ahmed-nuggur mission, which received but nine church-members from 1831 to 1835 inclusive, and three hundred and sixty-three from 1856 to 1860 inclusive. This great increase is attributed by Dr. Anderson to the distribution of missionaries in various districts; but such distribution can take place only after the ground is thoroughly surveyed, the language learned, the press in activity, and the interest of native helpers and sympathizers secured. But the sunken foundation, once laid, is laid for all time. The researches put on record, the language reduced to form and brought to knowledge, the translations executed, will remain available for future laborers, even should the field be for a season deserted, or should adverse causes thwart for a while the best directed endeavors.

At all the stations of the American Board, we have what is far better than a flattering array of figures,—satisfactory evidence that the preliminary work has been faithfully wrought, or is now in hopeful progress. At several of them, there are large native churches, or clusters of churches embracing an extended territory. From some of them there are going forth enlightening and reforming influences, that are already forcefully felt in the political, social, and religious condition of the respective countries. Among the Oriental Christians, in some instances, the missionaries, judiciously availing themselves of such Christian forms, usages, and institutions as they found

surviving, are, without violent revolution, gradually infusing the almost obsolete elements of a working religion and a practical devotion. In other cases, it has been impossible to "put the new wine into the old bottles," and it has been found necessary to establish churches side by side with the ancient ecclesiastical order.

But the American Board has not merely made aggressions on Paganism, or modified heathen rudeness and barbarity, or restored something of the spirit of Christ where it found his name. Foreign missions are, in its theory, but a temporary institution. Its design is not to keep the less enlightened nations always in leading-strings, and dependent for religious influence, guidance, and restraint on foreign teachers and distant charity. The work of the missionary is complete only when his services are superseded. The true test of his success is in the degree to which this result is attained or approached. The conversion of an entire nation or tribe has had, we believe, till the present century, no precedent since the final establishment of Christianity in the countries of Northern Europe. Under the auspices of the American Board, nations have been Christianized. The Cherokees are a Christian people. Their constitution requires a belief in the Christian religion of all who hold office under it. Their laws provide for the daily reading of the Scriptures in their schools. They number about twenty-one thousand souls, and are making constant progress in the arts of civilized life. The Choctaws, whose remnant is about one third as numerous as that of the Cherokees, are also a converted people; and not far from one fourth of the whole population — a large proportion — are members of Christian churches. The Tuscaroras enjoy the same distinction, and many of their youth are making such proficiency in the elements of an English education as to promise large usefulness to those of their own and succeeding generations. The territories of these nations are no longer occupied as missionary stations, though the people still enjoy in part the oversight and religious services of other than their own native teachers. There remains the case of the Sandwich Islands, — in its providential preparatives, in its thoroughness, and in its good promise of permanence, perhaps the

most remarkable instance of national conversion on the records of the Christian Church. The story is best told in the following statement made to the Board at its annual meeting in 1853.

“The mission to the Sandwich Islands left the United States October 23, 1819, and first saw the Islands early in the following April. God prepared their way; one of the strangest of revolutions having occurred just before their arrival. The national idols had been destroyed, the temples burned, the priesthood, tabus, and human sacrifices abolished. All this, however, was only a removal of obstacles. It really did nothing to improve the character of the people, nor could it alone have ameliorated their condition.

“The horrid rites of idolatry had ceased; but the moral, intellectual, social desolation was none the less profound and universal. Society was in ruins, and could not exist at a much lower point; and it was there the mission commenced its work. What desolation was there in the native mind, as regards all useful knowledge! The language was unwritten, and of course there were neither books, schools, nor education. The nation was composed of thieves, drunkards, and debauchees. The land was owned by the king and his chiefs, and the people were slaves. Constitutions, laws, courts of justice, there were none, and no conception of such things in the native mind. Property, life, everything, was in the hands of arbitrary, irresponsible chiefs, who filled the land with discord and oppression.

“But that people has become a Christian nation; not civilized, in the modern acceptation of the term; not able, perhaps, to sustain itself unaided in any one great department of national existence. Laws, institutions, civilization, the great compact of social and political life, are of slower growth than Christianity. A nation may be Christian, while its intellect is but partially developed, and its municipal and civil institutions are in their infancy. In this sense, the Hawaiian nation is a Christian nation, and will abide the severest scrutiny by every appropriate test. All the religion they now have claims the Christian name. A fourth part of the inhabitants are members in regular standing of Protestant Christian churches. The nation recognizes the obligations of the Sabbath. Houses for Christian worship are built by the people, and frequented as among ourselves. So much, indeed, was the blood of the nation polluted by an impure commerce with the world, before our Christian mission, that the people have a strong remaining tendency to licentiousness, which the Gospel will scarcely remove till a more general necessity exists for industry and remaining at home.

The weakness of the nation is here. But Christian marriage is enjoined and regulated by the laws, and the number of marriage licenses taken out, in the year 1852, exceeded two thousand. The language is reduced to writing, and is read by nearly a third part of the people. The schools contain the great body of the children and youth. The annual outlay for education, chiefly by the government, exceeds fifty thousand dollars. The Bible, translated by the labors of eight missionaries, was in the hands of the people before the year 1840; and there are elementary books in theology, practical religion, geography, arithmetic, astronomy, and history, — making together a respectable library for a people in the early stages of civilization. Since the press first put forth its efforts in the language on the 7th of January, 1822, there have been issued nearly two hundred millions of pages. Through the blessing of God on these instrumentalities, a beneficent change has occurred in all the departments of the government, in the face of fierce outrages from seamen and traders, and deadly hostility from not a few foreign residents. The very first article in the Constitution, promulgated by the king and chiefs in the year 1840, declares ‘that no law shall be enacted which is at variance with the word of the Lord Jehovah, or with the general spirit of his word’; and that ‘all the laws of the Islands shall be in consistency with God’s law.’ What was this but a public, solemn, national profession of the Christian religion, on the high Puritan basis? And the laws and administration of the government since that time have been as consistent with this profession, to say the least, as those of any other Christian government in the world. The statute laws organizing the general government and courts of justice, the criminal code, and reported trials in the courts, printed in the English language, make five octavo volumes in the library of the Board. Court-houses, prisons, roads, bridges, surveys of lands, and their distribution, with secure titles, among the people, are in constant progress.

“Here, then, let us, as a Board of Foreign Missions, in the name of the community for which we act, proclaim with shoutings of grace, grace! that the people of the Sandwich Islands are a Christian nation, and may rightfully claim a place among the Protestant Christian nations of the earth!” — pp. 253 – 255.

We dismiss our subject reluctantly. Peculiar and painful engagements have cut short the treatment which we had designed to give it. At some future time — the Board will never suffer us long to lack a fitting text — we hope to return to it, and, if we fail to do it justice, at least to fall not wholly below our sense of its dignity, magnitude, and blessedness.